

A Review of Our Present Position

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WE should consider ourselves fortunate in that our forefathers handed down to us the legacy of a brilliant record of which we can rightly be proud. But the present generation has, I believe, gone a bit off the rails. Worldly grandeur has abssessed us.

Every one of our forefathers was a messenger of Sikhism—a preacher for the purity of soul in the individual and for brotherhood for all mankind. But now we are overpwered by our worldly desires that we do not care whether our actions are according to our old traditions or not.

I would like to ask if we really want the Sikh banner to fly high in the sky? Or should we allow ourselves to be lowered in the eyes of our future generations by doing deeds which do not become the followers of great Gurus? I am confident that none, under any circumstances, would like us to occupy the latter position. Every Sikh must surely sing in his own heart, "*pargaṭ bhaṛ saglṛ jug*

aṅtar gurū nānāk kī vaḍiāi. Everyone should have at heart the well-being and prosperity of the beautiful orchard of our beloved Guru Nanak.

When the Guru took so much pain to preach Sikhism, it becomes our bounden duty to continue the effort. Taking for granted, according to my own convictions, that every brother and sister has at heart the well-being of Sikhism but cannot find the way out of the mass of morbidity, the following suggestions are offered for a concerted and sustained effort to propagate Sikhism:

- 1) We should consolidate our position by forming a supreme body representing people of all shades of opinion.

- 2) Discipline should be strictly observed. Any controversial points must be solved according to the instructions from the supreme body which should be considered as final.

- 3) Men of learning, character and integrity should be appointed priests at holy places.

4) An institution should be begun more or less on the same lines on which Christian missionaries are trained. Candidates for such training should be selected out of those who volunteer to dedicate their lives for the missionary work. No doubt our resources are comparatively meagre but with a representative body at the head and with every member of the community ready to obey, enough funds can become available for the purpose.

5) Our way of celebrating *gurpurbs* should be modified inasmuch as all the Gurus are of equal status and consequently we should celebrate the birthdays and other anniversaries of all the Gurus in the same manner. It is suggested that instead of all the *gurpurbs* being celebrated at each

gurdvārā the supreme body might be empowered to inform each such *gurdvārā* which of the *gurpurbs* it should celebrate during the year. Moreover, instead of an outward show the celebrations should be simple, dignified and educational. A point should be made that celebrations provide sufficient material to suit every taste.

To my mind it appears that if somehow the above suggestions are put into practice it will amount to carving out proper channels for the spread of the ideals which are so dear to us and so important for human existence. I fervently hope that these will receive proper consideration by every follower of the great Gurus.

**A shadow must there be, and a stone upon
that heart, that could wish to sorrow the
heart even of an ant.**

Bostan of Sald